

تَكِيْرًا	وَكَبْرُهُ	مِّنَ الذُّلِّ
(with all) magnificence	and magnify Him	of submissiveness (low)

## سُورَةُ الْكَافِى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِى أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ قِيَمًا لِّيُنْذِرَ بَأْسًا شَدِيدًا مِّمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۖ مَّا كُنْتُمْ فِيهِ أَبَدًا ۖ وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا ۚ

### Sūrah Al-Kahf (The Cave) 18

In the Name of Allāh the Most Gracious, the Most Merciful.

1. All praise and thanks are Allāh's, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur'ān), and has not placed therein any crookedness. 2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allāh – Islāmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise). 3. They shall abide therein forever. 4. And to warn those (Jews, Christians, and pagans) who say, "Allāh has begotten a son (or offspring or children)." 5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths (i.e. He begot sons and daughters). They utter nothing but a lie.

الرَّحِيمِ	الرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَلَمْ يَجْعَلْ	الْكِتَابَ	أَنْزَلَ عَلَى عَبْدِهِ
and has not placed	the Book	has sent down to His slave
لِيُنْذِرَ بَأْسًا	قِيَمًا	عِوَجًا ۖ
to give warning of a punishment	(He has made it) straight	any crookedness
		لَهُ،
		for it

شَدِيدًا	مِّن لَّدُنْهُ	وَيُبَشِّرُ الْمُؤْمِنِينَ	الَّذِينَ يَعْمَلُونَ
severe	from Him	and to give glad tidings to the believers	those who work (do)
الصَّالِحَاتِ	أَنَّ	لَهُمْ	أَجْرًا
righteous deeds	that	they (shall) have	a reward
فِيهِ	أَبَدًا	وَيُنذِرُ	الَّذِينَ قَالُوا
therein	forever	and to warn	those who say (said)
مَّا	لَهُمْ	بِهِ	مِنْ عِلْمٍ
not	they have	about it	any Knowledge
كَلِمَةً	تَخْرُجُ مِنْ أَفْوَاهِهِمْ	إِنْ يَقُولُونَ	إِلَّا كَذِبًا
the word	(that) comes out of their mouths	they utter nothing	but a lie

فَلَعَلَّكَ بَدِيعُ نَفْسِكَ عَلَىٰ آثَرِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَاعِلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

6. Perhaps you would kill yourself (O Muhammad ﷺ) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an). 7. Verily, We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allāh's sake and in accordance with the legal ways of the Prophet ﷺ]. 8. And verily, We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees). 9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs? 10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

فَلَعَلَّكَ	بَدِيعُ	نَفْسِكَ	عَلَىٰ آثَرِهِمْ	إِنْ	لَّمْ يُؤْمِنُوا
then perhaps you	(would) kill	yourself	over their footsteps	if	they believe not



بِهَذَا	الْحَدِيثِ	أَسَفًا ﴿٦﴾	إِنَّا جَعَلْنَا	مَا	عَلَى الْأَرْضِ
in this	narration	(in) grief	verily We have made	that which	(is) on the earth
زِينَةً	هَآ	لِنَبْلُوهُمْ	أَيُّهُمْ		
an adornment	for it	(in order) that We may test them	(as to) which of them		
أَحْسَنُ	عَمَلًا ﴿٧﴾	وَأِنَّا	لَجَاعِلُونَ	مَا	عَلَيْهَا
(are) best	(in) deeds	and verily We	surely (shall) make	what	(is) on it
صَعِيدًا	جُرُزًا ﴿٨﴾	أَمْ حَسِبْتَ	أَنَّ أَصْحَابَ	الْكَهْفِ	
a soil	bare dry	or (did) you think	that (the) people	(of) the Cave	
وَالرَّقِيمِ	كَانُوا مِنْ ءَايَاتِنَا	عَجَبًا ﴿٩﴾	إِذْ		
and the Inscription	were among Our Signs	a wonder	(remember) when		
أَوَى الْفِتْيَةِ	إِلَى الْكَهْفِ	فَقَالُوا رَبَّنَا			
the young men fled (sought refuge)	to the Cave	so they said our Lord			
ءَايِنَا	مِنْ لَدُنْكَ	رَحْمَةً	وَهَيَّئْ	لَنَا	
bestow on us (grant us)	from Yourself	mercy	and facilitate	for us	
	مِنْ أَمْرِنَا	رَشَدًا ﴿١٠﴾			
	from our affairs	(in the) right way			

فَضَرَبْنَا عَلَى ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years. 12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried. 13. We narrate to you (O Muhammad ﷺ) their story with truth: Truly, they were young men who believed in their Lord (Allāh), and We increased them in guidance. 14. And We

made their hearts firm and strong (with the light of faith in Allāh and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilāh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

فَضَرَبْنَا	عَلَىٰ آذَانِهِمْ	فِي الْكَهْفِ	سِنِينَ	عَدَدًا ﴿١١﴾
therefore We covered	up their ears	in the Cave	years	a number (of)
ثُمَّ بَعَثْنَاهُمْ	لِنَعْلَمَ	أَيَّ	الْحَزِينِ	
then We raised them up	that We might know	which	(of) the two parties	
أَحْصَىٰ	لِمَا	لِئْتُوا أَمَدًا ﴿١٢﴾	تَحْنُ نَقْصٌ	
(was) best at calculating	for that	time period they had tarried	We narrate	
عَلَيْكَ	نَبَاهُهُمْ	بِالْحَقِّ	إِنَّهُمْ	فَتِيَّةٌ
unto you	their story	with truth	truly they	(were) young men
بِرَبِّهِمْ	وَزَدْنَاهُمْ	هُدًى ﴿١٣﴾		
in their Lord	and We increased them	(in) guidance		
وَرَبَطْنَا	عَلَىٰ قُلُوبِهِمْ	إِذْ قَامُوا	فَقَالُوا رَبَّنَا	
and We made firm & strong	[on] their hearts	when they stood up	and said our Lord	
رَبِّ السَّمَوَاتِ	وَالْأَرْضِ	لَنْ نَدْعُوَ	مِنْ دُونِهِ	
(is the) Lord (of) the heavens	and the earth	we shall never call upon	other than Him	
إِلَهًا	لَقَدْ قُلْنَا إِذَا	شَطَطًا ﴿١٤﴾		
any god	(said) we should have uttered	indeed (if we did) then	an enormity (in disbelief)	

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ۚ ءَالِهَةً لَّوَلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

15. "These our people have taken for worship *ālihah* (gods) other than Him (Allāh). Why do they not bring for them a clear authority? And who does more



wrong than he who invents a lie against Allāh. 16. (The young men said to one another:) "And when you withdraw from them, and that which they worship, except Allāh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)."

هَؤُلَاءِ	قَوْمُنَا	اتَّخَذُوا مِنْ دُونِهِ		ءَالِهَةً
these (are)	our people	(who) have taken (for worship) other than Him		gods
لَوْلَا	يَأْتُونَ عَلَيْهِم	بِسُلْطَانٍ	بَيِّنٍ	فَمَنْ
why not	they bring for them	an authority	clear	and who
مِمَّنْ	أَفْتَرَى عَلَى اللَّهِ كَذِبًا	وَإِذِ	أَعْتَزَلْتُمُوهُمْ	
than (he) who	invents a lie against Allah	and when	you withdraw from them	
وَمَا يَعْبُدُونَ	إِلَّا اللَّهَ	فَأَوْرَأُ	إِلَى الْكَهْفِ	
and that which they worship	except Allah	then seek refuge	in the Cave	
يَنْشُرْ لَكُمْ	رَبِّكُمْ	مِنْ رَحْمَتِهِ	وَيَهَيِّ	لَكُمْ
will open for you	your Lord	from His Mercy	and will make	for you
		مِنْ أَمْرِكُمْ	مَرَفَقًا	
		[from] your affair	ease	

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مِنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ آتِكََا ظَاوَهُمْ رُقُودٌ وَنُقَبُّهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ﴿١٨﴾

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayāt* (proofs, evidences, signs) of Allāh. He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no *Walī* (guiding friend) to lead him (to the Right Path). 18.

And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

وَتَرَى الشَّمْسَ	إِذَا طَلَعَتْ	تَزَوَّرُ عَنْ كَهْفِهِمْ	ذَاتَ
and you might have seen the sun	when it rose	it declines from their Cave	to
الْيَمِينِ	وَإِذَا غَرَبَتْ	تَقْرِضُهُمْ	ذَاتَ الشِّمَالِ وَهُمْ
the right	and when it set	it turns away from them	while they (lay) the left to
فِي فَجْوَةٍ	مِنْهُ	ذَلِكَ	مِنْ آيَاتِ اللَّهِ
in the midst	of it (the Cave)	that (is)	(one) of (the) Signs (of) Allah
مَنْ يَهْدِ اللَّهُ	فَهُوَ	الْمُهْتَدِ	وَمَنْ يُضِلِّ
(he) whom Allah guides	then he	(is) the rightly guided	and (he) whom He sends astray
فَلَنْ يَجِدَ	لَهُ	وَلِيًّا	وَتَحْسِبُهُمْ
then you will never find	for him	a friend	and you will think them
أَيْكَافًا	وَهُمْ	رُقُودًا	وَنَقَلْنَاهُمْ
awake	while they	(are) asleep	and We turn them
الشِّمَالِ	وَكَلْبُهُمْ	بَسِطَ	ذِرَاعَيْهِ
the left	and their dog	stretching forth	his two forelegs
أَطَّلَعْتَ عَلَيْهِمْ	لَوْ لَيْتَ	مِنْهُمْ	فِرَارًا
you had looked at them	you would certainly have turned back	from them	(in) flight
وَلَمَلَيْتَ	مِنْهُمْ	رُعْبًا	
and you would certainly have been filled	of them	(with) awe	

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا  
أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى



الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

وَكَذَلِكَ		بَعَثْنَاهُمْ		لِيَتَسَاءَلُوا بَيْنَهُمْ	
and likewise (thus)		We awakened them		that they might question among them	
قَالَ قَائِلٌ	مِّنْهُمْ	كَمْ لَبِثْتُمْ	قَالُوا	لَبِثْنَا يَوْمًا	
said a speaker	from them	how long have you stayed	they said	we have stayed a day	
أَوْ بَعْضَ	يَوْمٍ	قَالُوا رَبُّكُمْ	أَعْلَمُ	بِمَا لَبِثْتُمْ	
or a part	(of) a day	they said your Lord	knows best	how long you have stayed	
فَأَبْعَثُوا أَحَدَكُمْ		بِوَرَقِكُمْ		هَذِهِ	إِلَى الْمَدِينَةِ
so send one of you		with your silver coin		this	to the city
فَلْيَنْظُرْ أَيُّهَا		أَزْكَى	طَعَامًا	فَلْيَأْتِكُمْ	
and let him find out which		(is) the purest	food	and let him bring to you	
بِرِزْقٍ	مِّنْهُ	وَلْيَتَلَطَّفْ		وَلَا يُشْعِرَنَّ	
some provision	of it	and let him be kind (careful)		and let not know	
بِكُمْ		أَحَدًا			
of you		anyone			

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ أَعَثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّهُ بَاطِلٌ وَعَدَ اللَّهُ حَقًّا وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ

الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَ عَلَيْهِمْ مَسْجِدًا ﴿١٩﴾

20. "For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful." 21. And thus We made their case known (to the people), that they might know that the Promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily, shall build a place of worship over them."

إِن يَظْهَرُوا	عَلَيْكُمْ	يَرْجِعُكُمْ	إِنَّهُمْ
if [they] come to know	of you	they will stone you (to death)	verily they
أَوْ يُعِيدُكُمْ	فِي مِلَّتِهِمْ	وَلَنْ تَفْلِحُوا	إِذَا
or they turn you back	into their religion	and you will never be successful	in that case
أَبَدًا ﴿٢٠﴾	وَكَذَلِكَ	أَعَرْنَا عَلَيْهِمْ	لَيَعْلَمُوا
ever	and thus	We made known their case	that they (people) might know
أَبْ وَعَدَ اللَّهُ	حَقٌّ	وَأَنَّ السَّاعَةَ	لَا رَيْبَ
that (the) Promise (of) Allah	(is) true	and that the Hour	(there is) no doubt
إِذْ	يَتَنَزَّعُونَ بَيْنَهُمْ	أَمْرَهُمْ	فَقَالُوا
(remember) when	they disputed among themselves	(about) their case	and they said
أَبْنُوا عَلَيْهِمْ	بُنَيْنًا	رَبُّهُمْ	أَعْلَمُ
construct over them	a building	their Lord	knows best
عَلَىٰ أَمْرِهِمْ	لَنَتَّخِذَ عَلَيْهِمْ	مَسْجِدًا ﴿٢١﴾	
[on] their point	we verily shall take over them	a place of worship (mosque)	

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ  
وَيَقُولُونَ سَبْعَةٌ وَثَامُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا  
تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾



22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad ﷺ): "My Lord knows best their number; none knows them but a few." So, debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture—Jews and Christians) about (the affair of) the people of the Cave.

كَلْبُهُمْ		رَابِعُهُمْ		سَيَقُولُونَ ثَلَاثَةٌ	
(being) their dog		the forth of them		they say (they were) three	
رَجْمًا	كَلْبُهُمْ	سَادِسُهُمْ	وَيَقُولُونَ خَمْسَةٌ		
guessing	(being) their dog	the sixth of them	and they will say (they were) five		
وَتَامِنُهُمْ		وَيَقُولُونَ سَبْعَةٌ		بِالْغَيْبِ	
and the eighth of them		and they will say (they were) seven		at the unseen	
مَا يَعْلَمُهُمْ	يَعِدَّتِهِمْ	أَعْلَمُ	قُلْ رَبِّي	كَلْبُهُمْ	
none knows them	their number	knows best	say my Lord	(being) their dog	
ظَهْرًا	إِلَّا مِرَّةً	فِيهِمْ	فَلَا تُمَارِ	إِلَّا قَلِيلٌ	
clear	except (with) proof	about them	so debate not	but a few	
أَحَدًا	مِنْهُمْ		فِيهِمْ	وَلَا تَسْتَفْتِ	
anyone	of them (Jews & Christians)		about them	and consult not	

وَلَا نَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَن يَشَاءَ اللَّهُ ۚ وَذَكَّرْنَاكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِّنْ هَٰذَا رَشْدًا ﴿٢٤﴾ وَلِيُثَوِّفَ فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لِيُثَوِّفَ لَهُ ۖ غَيَّبَ السَّمَوَاتِ وَالْأَرْضِ أَبْصَرَ بِهِ ۖ وَأَسْمَعُ مَا لَهُمْ مِّنْ دُونِهِ ۚ مِن وَلِيِّ وَلَا يَشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

23. And never say of anything, "I shall do such and such thing tomorrow." 24. Except (with the saying), "If Allāh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this." 25. And they stayed in their Cave three hundred (solar) years, adding

nine (for lunar years). 26. Say: "Allāh knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Walī* (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule."

وَلَا تَقُولَنَّ	لِشَيْءٍ	إِنِّي	فَاعِلٌ	ذَلِكَ	غَدًا	إِلَّا	أَنْ يَشَاءَ اللَّهُ
and say not	of anything	verily I	shall do	that	tomorrow	except	that Allah wills
وَاذْكُرْ رَبَّكَ	إِذَا نَسِيتَ	وَقُلْ	عَسَى	أَنْ يَهْدِيَني			
and remember your Lord	when you forget	and say	it may be	that guides me			
رَبِّي	لِأَقْرَبَ	مِنْ هَذَا	رَشَدًا	وَلَبِثُوا	فِي كَهْفِهِمْ		
my Lord	unto a nearer (way)	than this	(of) guidance	and they stayed	in their Cave		
ثَلَاثَ	مِائَةٍ	سِنِينَ	وَأَزْدَادُوا تِسْعًا	قُلِ اللَّهُ أَعْلَمُ			
three	hundred	years	[and] adding nine	say Allah knows best			
بِمَا لَبِثُوا	لَهُ	غَيْبُ	السَّمَوَاتِ				
how long they stayed	with Him	(is the knowledge of the) unseen	(of) the heavens				
وَالْأَرْضِ	أَبْصَرَ	بِهِ	وَأَسْمَعَ	مَا	لَهُمْ		
and the earth	how clearly He sees	[with it]	and how clearly He hears	not	they have		
مَنْ دُونِهِ	مِنْ وَلِيٍّ	وَلَا يُشْرِكْ	فِي حُكْمِهِ	أَحَدًا			
other than Him	any helper	and He makes not to share	in His Decision	anyone			

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٦﴾ وَأَصِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعِشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٧﴾

27. And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'ān) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you



find as a refuge other than Him. 28. And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.

وَأَتْلُ مَا	أُوحِيَ إِلَيْكَ	مِنْ كِتَابِ	رَبِّكَ
and recite what	has been revealed to you	of (the) Book	(of) your Lord
لَا مُبَدِّلَ	لِكَلِمَتِهِ	وَلَنْ تَجِدَ	مِنْ دُونِهِ
none can change	His Words	and you will never find	other than Him
وَأَصْبِرْ نَفْسَكَ	مَعَ	الَّذِينَ يَدْعُونَ	رَبَّهُمْ
and keep yourself patiently	with	those who call	their Lord
وَالْعِشِيِّ	يُرِيدُونَ وَجْهَهُ	وَلَا تَعْدُ عَيْنَاكَ	عَنْهُمْ
and the evening	seeking His Face	and let not your eyes overlook	them
الْحَيَاةِ	الدُّنْيَا	وَلَا تُطِعْ مَنْ	أَغْفَلْنَا قَلْبَهُ
(of) the life	(of) the world	and obey not (him) who	We have made heedless his heart
عَنْ ذِكْرِنَا	وَاتَّبَعَ هَوَاهُ	وَكَانَ أَمْرُهُ	فُرْطًا
of Our remembrance	and (one) who follows his own lusts	and whose affair has been	lost

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zālimūn* (polytheists and wrongdoers), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allāh). And if they ask for

help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq* (dwelling, resting place)! 30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

وَقُلْ	الْحَقُّ	مِنْ رَبِّكُمْ	فَمَنْ شَاءَ
and say	the truth	(is) from your Lord	then whosoever wills
فَلْيُؤْمِنِ	وَمَنْ شَاءَ	فَلْيَكْفُرْ	
[then] let him believe	and whosoever wills	[then] let him disbelieve	
إِنَّا أَعْتَدْنَا	لِلظَّالِمِينَ	نَارًا	أَحَاطَ بِهِمْ سُرَادِقُهَا
verily We have prepared	for the wrongdoers	a Fire	will surround them its walls
وَأِنْ يَسْتَغِيثُوا	يُعَاقَبُوا بِمَاءٍ	كَالْمُهْلِ	
and if they ask for help	they will be granted water	like boiling oil	
يَشْوِي الْوُجُوهُ	بِئْسَ الشَّرَابُ	وَسَاءَتْ مُرْتَفَقًا ﴿٣١﴾	
that will scald the faces	terrible is the drink	and terrible is the resting place	
إِنَّ الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	إِنَّا	
verily those who believe	and do righteous deeds	certainly We	
لَا نُضِيعُ أَجْرَ	مَنْ	أَحْسَنَ عَمَلًا ﴿٣٢﴾	
shall not lose (the) reward	(of him) who	does good deeds	

أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾ وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

31. These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They



will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq* (dwelling, resting place)! 32. And put forward to them the example of two men: to one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).

أُولَئِكَ	لَهُمْ	جَنَّاتُ	عَدْنٍ	تَجْرَى مِنْ تَحْتِهِمْ	الْأَنْهَارُ
those	for them	(are) Gardens	Eden (everlasting)	flows beneath them	rivers
يُحَلَّلُونَ فِيهَا	مِنْ أَسَاوِرَ	مِنْ ذَهَبٍ	وَيَلْبَسُونَ ثِيَابًا		
they will be adorned in it	with bracelets	of gold	and they wear clothes (garments)		
خَضْرَاءَ	مِنْ سُدُسٍ	وَإِسْتَبْرَقٍ	مُتَّكِئِينَ	فِيهَا	عَلَى الْأَرَائِكِ
green	of fine silk	and thick silk	they (will) recline	in it	on raised thrones
نِعْمَ الثَّوَابُ	وَحَسَنَتِ مُرْتَفَقًا	وَأَضْرَبَ	لَهُمْ		
how good is the reward	and how excellent is the resting place	and put forward	to them		
مَثَلًا	رَجُلَيْنِ	جَعَلْنَا لِأَحَدِهِمَا	جَنَّتَيْنِ	مِنْ أَعْنَبٍ	
(the) example	(of) two men	We had given	to one of them	two gardens	of grapes
وَحَفَفْنَاهُمَا	بِنَخْلٍ	وَجَعَلْنَا بَيْنَهُمَا	زَرْعًا		
and We had surrounded them	with date palms	and We made between them	cultivated fields		

كَلَّمَا الْجَنَّتَيْنِ ءَأَنْتَ أَكْلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣٣﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. 34. And he had property (or fruit) and he said to his companion in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." 35. And he went into his garden (while in a state of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish. 36. "And I think not the Hour

will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection), I surely shall find better than this when I return to Him."

كِلْتَا	الْجَنَّتَيْنِ	ءَأَنْتَ أَكْلَهَا	وَلَمْ تَظْلِمِ	مِنْهُ	شَيْئًا
both	the gardens	brought forth its produce	and (did) not wrong	of it	the least
وَفَجَّرْنَا خِلَالَهُمَا					
and We caused to gush forth in the midst of them					
ثَمَرٌ	فَقَالَ	لِصَاحِبِهِ	وَهُوَ	يُحَاوِرُهُ	أَنَا أَكْثَرُ
fruit	and he said	to his companion	while he	was talking to him	I am more
مِنْكَ	مَالًا	وَأَعَزُّ	نَفَرًا	وَدَخَلَ جَنَّتَهُ	
than you	(in) wealth	and stronger	(in respect of) men	and he entered his garden	
وَهُوَ	ظَالِمٌ	لِنَفْسِهِ	قَالَ	مَا أَظُنُّ	أَنْ تَبِيدَ هَذِهِ
while he	(was) unjust	to himself	he said	I think not	that this (garden) will perish
أَبَدًا	وَمَا أَظُنُّ السَّاعَةَ	قَائِمَةً	وَلَئِنْ رُدِدْتُ		
ever	and I think not the Hour	will (ever) come	and if I am brought back		
إِلَىٰ رَبِّي					
لَأَجِدَنَّ خَيْرًا					
مِنْهَا					
مُتَقَلِّبًا					
(as) an end					
than this					
I surely shall find better					
to my Lord					

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٧﴾ لَيْكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. created your father Adam), then out of *Nutfah* (mixed drops of male and female sexual discharge), then fashioned you into a man? 38. "But as for my part, (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord. 39. "It was better for you to say, when you entered your garden: 'That which Allāh wills (will come to pass)! There is no power but with Allāh! ' If you see me less than you in wealth, and children,



قَالَ لَهُ.	صَاحِبُهُ.	وَهُوَ	يُحَاوِرُهُ	أَكْفَرْتَ
said to him	his companion	while he	was talking to him	(do) you disbelieve?
بِالَّذِي	خَلَقَكَ	مِنْ تُرَابٍ	ثُمَّ	مِنْ نُّطْفَةٍ
in Him Who	created you	out of dust	then	out of semen/sperm
ثُمَّ سَوَّاهُ	رَجُلًا	لَنَكْنَى	هُوَ اللَّهُ	رَبِّي
then fashioned you	(into) a man	but	He (is) Allah	my Lord
وَلَا أُشْرِكُ	دَخَلْتَ جَنَّتَكَ	إِذْ	وَلَوْلَا	أَحَدًا
and I shall not associate	you entered your garden	when	and had (it) not been (good)	anyone
بِرَبِّي	قُلْتَ	مَا شَاءَ اللَّهُ	لَا قُوَّةَ	إِلَّا بِاللَّهِ
with my Lord	you would have said	that which Allah wills	(there is) no power	with Allah
إِنْ تَرَنِ	أَنَا	أَقَلَّ	مِنْكَ	مَالًا
if you see me	I (am)	less	than you	(in) wealth
وَوَلَدًا	وَوَلَدًا	وَوَلَدًا	وَوَلَدًا	وَوَلَدًا
and children	and children	and children	and children	and children

فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ۖ أَوْ يُصْبِحَ مَاءً غَورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ۚ وَأُحِيطَ بِشَرِّهِ ۖ فَاصْبِرْ ۚ يَقْلَبُ كَفِّيهِ عَلَى مَا آنَفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ۚ

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbān* (torment, bolt) from the sky, then it will be as a barren slippery earth. 41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it." 42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"

فَعَسَى رَبِّي	أَنْ يُؤْتِيَنِي	خَيْرًا	مِّنْ جَنَّتِكَ	وَيُرْسِلَ
it may be (that) my Lord	[that] will give me	better	than your garden	and will send
عَلَيْهَا	حُسْبَانًا	مِّنَ السَّمَاءِ	فَتُصْبِحَ صَعِيدًا	زَلَقًا
on it	a torment	from the sky	then it will be earth	slippery

أَوْ يُصْبِحَ مَآوُهَا	غَوْرًا	فَلَنْ تَسْتَطِيعَ	لَهُ، طَلَبًا ﴿٤١﴾
or its water will become	deep-sunken	so (that) you will never be able	to seek it
وَأُحِيطَ	بِشَرِّهِ	فَأَصْبَحَ	يَقْلِبُ كَفَّيْهِ
and were surrounded (encircled)	his fruits	and he began	twisting his hands
عَلَى مَا أَنْفَقَ	فِيهَا	وَهِيَ	خَاوِيَةً
over what he had spent	on it	while it	(was) destroyed (empty)
وَيَقُولُ	يَلَيِّنَنِي	لَمْ أَشْرِكْ	بِرَبِّي
and he said	would that I	had not ascribed	to my Lord
			أَحَدًا ﴿٤٢﴾
			anyone

وَلَمْ تَكُنْ لَهُ، فِتَّةٌ يَنْصُرُونَهُ، مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾ هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾ وَأَضْرَبَ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْنِدًا ﴿٤٥﴾

43. And he had no group of men to help him against Allāh, nor could he defend (or save) himself. 44. There (on the Day of Resurrection), *Al-Walāyah* (protection, power, authority and kingdom) will be for Allāh (Alone), the True God. He (Allāh) is the Best for reward and the Best for the final end. (*Lā ilāha illallāh* – none has the right to be worshipped but Allāh.) 45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it (and becomes fresh and green). But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is Able to do everything.

وَلَمْ تَكُنْ	لَهُ،	فِتَّةٌ	يَنْصُرُونَهُ،	مِنْ دُونِ اللَّهِ
and was not	for him	a group (of men)	to help him	other than Allah
وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾	هُنَالِكَ	الْوَلِيَّةُ لِلَّهِ		
nor he was victorious	there	power/authority (will be) for Allah		
خَيْرٌ	ثَوَابًا	وَخَيْرٌ	عُقْبًا ﴿٤٤﴾	وَأَضْرَبَ
(is the) Best	(for) reward	and (the) Best	(for) the final end	and put forward
هُمْ	مَثَلٌ	الْحَيَاةِ	الدُّنْيَا	كَمَاءٍ
for them	(the) example	(of) the life	(of) the world	like water



أَنزَلْنَاهُ	مِنَ السَّمَاءِ	فَاخْتَلَطَ	بِهِ	نَبَاتٌ
which We send down	from the sky	and mingles	with it	(the) vegetation
الأَرْضِ	فَأَصْبَحَ هَشِيمًا	نَذَرُوهُ	الرِّيحُ	وَكَانَ
(of) the earth	and becomes dry stalks	which scatter	the winds	and is
اللَّهُ	عَلَى كُلِّ	شَيْءٍ	مُّقَدِّرًا	
Allah	over every	thing	Omnipotent	

الْمَالِ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعُرِضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope. 47. And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and We shall gather them all together so as to leave not one of them behind. 48. And they will be set before your Lord in (lines as) rows, (and Allāh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no Meeting for you (with Us)."

الْمَالُ	وَالْبَنُونَ	زِينَةُ	الْحَيَاةِ	الدُّنْيَا	وَالْبَاقِيَاتُ
wealth	and children	(are the) adornment	(of) the life	(of) the world	but the lasting
الصَّالِحَاتُ	خَيْرٌ	عِندَ	رَبِّكَ	ثَوَابًا	وَخَيْرٌ
the righteous deeds	(are) better	with	your Lord	(for) rewards	and better
أَمَلًا	وَيَوْمَ	نُسَيِّرُ الْجِبَالَ			
(in respect of) hope	and (remember the) Day	We shall cause the mountains to move			
وَتَرَى الْأَرْضَ	بَارِزَةً	وَحَشَرْنَاهُمْ			
and you will see the earth	(as) a levelled plain	and We shall gather them			

فَلَمْ نَغَادِرْ	مِنْهُمْ	أَحَدًا	وَعَرِضُوا	عَلَى رَبِّكَ	صَفًّا
and leave not	of them	anyone	and they will be set	before your Lord	(in) rows
لَقَدْ جِئْتُمُونَا	كَمَا خَلَقْنَاكُمْ		أَوَّلَ	مَرَّةٍ	
(now) indeed you have come to Us	as We created you		(the) first	time	
بَلْ زَعَمْتُمْ	أَلَّن نَجْعَلَ	لَكُمْ	مَوْعِدًا		
nay you claimed	that We had never appointed	for you	a Meeting		

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلِنَا مَا لِي هَذَا الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allāh, and in the left hand for a disbeliever in the Oneness of Allāh), and you will see the *Mujrimūn* (criminals, polytheists, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. 50. And (remember) when We said to the angels: "Prostrate yourselves to Adam." So they prostrated themselves except *Iblīs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (*Iblīs*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zālimūn* (polytheists, and wrongdoers, etc).

وَوُضِعَ الْكِتَابُ		فَتَرَى الْمُجْرِمِينَ	
and the Book (one's Record) will be placed		and you will see the criminals (sinners)	
مُشْفِقِينَ	مِمَّا	فِيهِ	وَيَقُولُونَ
fearful	of what	(is) in it	and they will say
		يَوَيْلِنَا	مَا لِي
		O woe to us	what (is the matter) with



هَذَا	الْكِتَابِ	لَا يُغَادِرُ صَغِيرَةً	وَلَا كَبِيرَةً
this	Book	it leaves neither a small (thing)	nor a big (thing)
إِلَّا أَحْصَاهَا	وَوَجَدُوا	مَا عَمِلُوا	
but has recorded it (with numbers)	and they will find	what they did	
حَاضِرًا	وَلَا يَظْلِمُ رَبُّكَ	أَحَدًا	
present (placed before them)	and your Lord treats not with injustice	anyone	
وَإِذْ	قُلْنَا لِلْمَلَائِكَةِ	أَسْجُدُوا لِآدَمَ	فَسَجَدُوا
and (remember) when	We said to the angels	prostrate to Adam	so they prostrated
إِلَّا إِبْلِيسَ	كَانَ مِنَ الْجِنَّ	فَفَسَقَ	عَنْ أَمْرِ رَبِّهِ
except Satan	he was (one) of the jinn	so he disobeyed	(of) his Lord (the) Command
أَفَتَتَّخِذُونَهُ	وَذُرِّيَّتَهُ	أَوْلِيَاءَ	
(will) you then take him?	and his progeny (offspring)	(as) protectors	
مِنْ دُونِي	وَهُمْ	لَكُمْ	عَدُوٌّ
rather than Me	while they	to you	(are) enemies
	لِلظَّالِمِينَ	بَدَلًا	
	for the wrongdoers	(the) exchange	

﴿٥١﴾ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥٢﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٣﴾ وَرَأَى الْمَجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٤﴾

51. I (Allāh) made them (*Iblis* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allāh) to take the misleaders as helpers. 52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry to them, but they will not answer them, and We shall put *Maubiq* (a barrier) between them. 53. And the *Mujrimūn*

(criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

وَالْأَرْضِ	السَّمَوَاتِ	خَلَقَ	مَا أَشْهَدُهُمْ
and the earth	(of) the heavens	(the) creation	I made them not to witness
الْمُضِلِّينَ	وَمَا كُنْتُ مُتَّخِذَ	أَنْفُسِهِمْ	وَلَا خَلَقَ
the misleaders	nor was I to take	(of) their own selves	and not (the) creation
نَادُوا شُرَكَائِيَ	وَيَوْمَ يَقُولُ	عَضُدًا ﴿٥١﴾	
call partners of Mine	and (remember the) Day (when) He will say	(as) helpers	
لَهُمْ	فَلَمْ يَسْتَجِيبُوا	فَدَعَوْهُمْ	الَّذِينَ زَعَمْتُمْ
[to] them	but they will not answer	then they will cry unto them	whom you claimed
وَرَأَى الْمُجْرِمُونَ	مَوْبِقًا ﴿٥٢﴾	وَجَعَلْنَا بَيْنَهُمْ	
and the criminals (sinners) will see	a barrier	and We shall put (make) between them	
وَلَمْ يَجِدُوا	مُؤَاقِعُوهَا	أَنَّهُمْ	فَظَنُّوا
and they will not find	(are) to fall therein	that they	and apprehend
	مَصْرَفًا ﴿٥٣﴾	عَنْهَا	
	a way of escape	from it	

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ  
 جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ  
 سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ  
 وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾

54. And indeed We have put forth every kind of example in this Qur'ān, for mankind. But, man is ever more quarrelsome than anything. 55. And nothing prevents men from believing, (now) when the guidance (the Qur'ān) has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allāh), or the torment be brought to them face to face. 56. And We send not the Messengers



except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument in order to refute the truth thereby. And they treat My *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!

وَلَقَدْ صَرَّفْنَا	فِي هَذَا	الْقُرْآنِ	لِلنَّاسِ	مِنْ كُلِّ
and indeed We explained	in this	Quran	for mankind	of every (kind)
مَثَلٍ	وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ	جَدَلًا	وَمَا مَنَعَ النَّاسَ	
(of) example	and man is	quarrelsome	things	and nothing prevents men
أَنْ يُؤْمِنُوا	إِذَا	جَاءَهُمْ	الْهُدَى	
that they believe	when	has come to them	the guidance	
وَيَسْتَغْفِرُوا رَبَّهُمْ	إِلَّا	أَنْ تَأْتِيَهُمْ	سُنَّةٌ	
and ask forgiveness (of) their Lord	except	that (should) come upon them	(the) way	
الْأَوَّلِينَ	أَوْ يَأْتِيَهُمْ	الْعَذَابُ	قُبُلًا	
(of) the ancients	or come upon them	the torment	face to face	
وَمَا نُرْسِلُ الْمُرْسَلِينَ	إِلَّا مُبَشِّرِينَ	وَمُنْذِرِينَ		
and We send not the Messengers	except (as) bearers of glad tidings	and warners		
وَيُجَادِلُ	الَّذِينَ كَفَرُوا	بِالْبَاطِلِ	لِيُذْهِبُوا	
and dispute	those who disbelieve	with false (argument)	(in order) to refute	
بِهِ	وَاتَّخَذُوا آيَاتِي	وَمَا أَنْذَرُوا	هُزُوءًا	
the truth	and they take My Verses	and that which they are warned	(as) a jest	

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلاً ﴿٥٨﴾ وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

57. And who does more wrong than he who is reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'ān), and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided. 58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. 59. And these towns (population, 'Ād, Thamūd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَمَنْ	أَظْلَمُ	مِمَّنْ ذُكِّرَ	بِآيَاتِ	رَبِّهِ
and who	(does) more wrong	than (he) who is reminded	of (the) Signs	(of) his Lord
فَاعْرَضَ	عَنْهَا	وَنَسِيَ مَا	قَدَمَتْ يَدَاهُ	
but turns away	from them	and forgets what (deeds)	his hands have sent forth	
إِنَّا جَعَلْنَا	عَلَى قُلُوبِهِمْ	أَكِنَّةً	أَنْ يَفْقَهُوهُ	
truly We have set	over their hearts	veils	lest they should understand it	
وَفِي آذَانِهِمْ	وَقْرًا	وَإِنْ تَدْعُهُمْ	إِلَى الْهُدَى	
and in their ears	deafness	and if you call them	to the guidance	
فَلَنْ يَهْتَدُوا	إِذَا	أَبَدًا	وَرَبِّكَ	الْغَفُورُ
then they will never be guided	then	ever	and your Lord	(is) the Most-Forgiving
ذُو	الرَّحْمَةِ	لَوْ يُؤَاخِذُهُمْ	بِمَا كَسَبُوا	
Owner	(of) Mercy	if He called them to account	for what they have earned	
لَعَجَّلَ	لَهُمْ	الْعَذَابَ	بَلْ	لَهُمْ
surely He would have hastened	for them	the punishment	but	they have
مَوْعِدٌ	لَنْ يَجِدُوا	مِنْ دُونِهِ	مَوْيلًا	وَتِلْكَ
(their) appointed time	they will never find	beyond which	an escape	and these
الْقُرَى	أَهْلَكْنَاهُمْ	لَمَّا ظَلَمُوا		
towns	We destroyed them (their inhabitants)	when they did wrong		



وَجَعَلْنَا	لِمَهْلِكِهِمْ	مَّوْعِدًا ﴿٦٠﴾
and We appointed	for their destruction	a fixed time

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَا أُبْرِحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ إِنَّا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

60. And (remember) when Mūsā (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." 61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. 62. So, when they had passed further on (beyond that fixed place), Mūsā (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." 63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaitān* (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

وَإِذْ	قَالَ مُوسَى	لِفَتْنِهِ	لَا أُبْرِحُ
and (remember) when	Moses said	to his boy-servant	I will not give up (travelling)
حَتَّىٰ أَبْلُغَ مَجْمَعَ	الْبَحْرَيْنِ	أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾	فَلَمَّا
until I reach (the) junction	(of) the two seas	or I spend years (in travelling)	but when
بَلَغَا مَجْمَعَ	بَيْنَهُمَا	نَسِيَا حُوتَهُمَا	فَاتَّخَذَ سَبِيلَهُ،
they reached (the) junction	between them	they forgot their fish	and it took its way
فِي الْبَحْرِ	سَرَبًا ﴿٦١﴾	فَلَمَّا	جَاوَزَا
through the sea	(as in) a tunnel	then when	they had passed further on
قَالَ لِفَتْنِهِ	ءَاَيْنَا	غَدَاءَنَا	
he (Moses) said to his boy-servant	bring us	our lunch (morning meal)	

لَقَدْ لَقِينَا	مِنْ سَفَرِنَا	هَذَا	نَصَبًا ﴿١٢﴾	قَالَ	أَرَأَيْتَ
truly we have suffered	in our journey	this	fatigue	he said	(did) you see?
إِذْ	أَوَيْنَا إِلَى الصَّخْرَةِ	فَإِنِّي	نَسِيتُ الْحُوتَ		
when	we betook ourselves to the rock	then indeed I	forgot the fish		
وَمَا أَنْسَيْنَاهُ	إِلَّا الشَّيْطَانُ	أَنْ أَذْكُرَهُ	وَاتَّخَذَ سَبِيلَهُ		
and none made me forget it	but Satan	to remember it	and it took its way (course)		
	فِي الْبَحْرِ	عَجَبًا ﴿١٣﴾			
	into the sea	(in) a strange (way)			

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿١٤﴾ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا ءَايَتُهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا ﴿١٥﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَبِعَكَ عَلَىٰ أَنْ تُعَلِّمَ مِمَّا عُلِّمْتَ رُشْدًا ﴿١٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٧﴾

64. [Mūsā (Moses)] said: "That is what we have been seeking." So, they went back retracing their footsteps. 65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. 66. Mūsā (Moses) said to him (Al-Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allāh)?" 67. He (Al-Khidr) said: "Verily, you will not be able to have patience with me!"

قَالَ	ذَلِكَ	مَا كُنَّا	نَبْغِ	فَأَرْتَدَّا	عَلَىٰ آثَارِهِمَا
he said	that	(is) what we have been	seeking	so they went back	on their footsteps
قَصَصًا ﴿١٤﴾	فَوَجَدَا عَبْدًا	مِّنْ عِبَادِنَا	ءَايَتُهُ		
retracing	then they found a slave	of Our slaves	(on) whom We had bestowed		
رَحْمَةً	مِّنْ عِنْدِنَا	وَعَلَّمْنَاهُ	مِن لَّدُنَّا	عِلْمًا ﴿١٥﴾	قَالَ لَهُ
mercy	from Us	and We had taught him	from Us	knowledge	said to him
مُوسَىٰ	هَلْ أَتَبِعَكَ	عَلَىٰ	أَنْ تُعَلِّمَ		
Moses	(may) I follow you?	[on]	that you teach me		



قَالَ	رُشْدًا	مِمَّا عَلَّمْتَ
he (Khidr) said	knowledge/guidance	(something) of that which you have been taught
صَبْرًا	لَنْ تَسْتَطِيعَ مَعِيَ	إِنَّكَ
(to have) patience	will never be able with me	verily you

وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ - خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقَهَا لِنُفُورِ أَهْلِهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

68. "And how can you have patience about a thing which you know not?" 69. [Mūsā (Moses)] said: "If Allāh wills, you will find me patient, and I will not disobey you in aught." 70. He (Al-Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." 71. So, they both proceeded till when they embarked the ship, he (Al-Khidr) scuttled it. [Mūsā (Moses)] said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing Imra (a Munkar – evil, bad, dreadful thing)."

بِهِ	لَمْ تُحِطْ	عَلَى مَا	وَكَيْفَ تَصْبِرُ
with it	you encompass not	about (a thing) which	and how (can) you have patience
صَابِرًا	إِن شَاءَ اللَّهُ	سَتَجِدُنِي	قَالَ
patient	if Allah wills	you shall find me	he (Moses) said
فَإِنِ اتَّبَعْتَنِي	قَالَ	أَمْرًا	لَكَ
then if you follow me	he (Khidr) said	command	your
وَلَا أَعْصِي	أَحْدِثَ لَكَ	حَتَّى	فَلَا تَسْأَلْنِي
and I will not disobey	I present to you	until	[so] ask me not
ذِكْرًا	رَكِبَا فِي السَّفِينَةِ	فَإِنْ طَلَقَا	حَتَّى إِذَا
a mention	they embarked in the ship	so they both proceeded	till when
خَرَقَهَا	قَالَ	أَخَرَقَهَا	
he (Khidr) scuttled it (made a hole therein)	he (Moses) said	(have) you scuttled it?	

إِمْرًا ﴿٧١﴾	لَقَدْ جِئْتَ شَيْئًا	لِنُغْرِقَ أَهْلَهَا
bad/evil	truly you have brought a thing	(in order) to drown its people

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْنَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

72. He (Al-Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" 73. [Mūsā (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." 74. Then they both proceeded till they met a boy, and he (Al-Khidr) killed him. [Mūsā (Moses)] said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukra* (a great *Munkar* – prohibited, evil, dreadful thing)!"

قَالَ	أَلَمْ أَقُلْ	إِنَّكَ	لَنْ تَسْتَطِيعَ مَعِيَ
he (Khidr) said	(did) I not tell (you)?	that you	would never be able with me
صَبْرًا ﴿٧٢﴾	قَالَ	لَا تُؤَاخِذْنِي	بِمَا نَسِيتُ
(to have) patience	he (Moses) said	call me not to account	for what I forgot
وَلَا تُرْهِقْنِي	مِنْ أَمْرِي	عُسْرًا ﴿٧٣﴾	فَانْطَلَقَا
and be not hard on me	of my affair	(with) difficulty	then they both proceeded
حَتَّىٰ إِذَا	لَقِيَا غُلَامًا	فَقَتَلَهُ.	قَالَ
till when	they met a boy	then he (Khidr) killed him	he (Moses) said
أَقْنَلْتَ نَفْسًا	زَكِيَّةً	بِغَيْرِ	نَفْسٍ
(have) you killed a person?	innocent	without (killing)	anyone
لَقَدْ جِئْتَ شَيْئًا		نُكْرًا ﴿٧٤﴾	
verily you have brought a thing		evil	



﴿٧٥﴾ قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٦﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا ﴿٧٧﴾ فَأَنْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ﴿٧٨﴾ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٩﴾

75. (Al-Khidr) said: "Did I not tell you that you can have no patience with me?"

76. [Mūsā (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." 77. Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Al-Khidr) set it up straight. [Mūsā (Moses)] said: "If you had wished, surely you could have taken wages for it!"

قَالَ	أَلَمْ أَقُلْ	لَكَ	إِنَّكَ	لَنْ تَسْتَطِيعَ	مَعِيَ
he (Khidr) said	(did) I not say?	to you	that you	would never be able	with me
صَبْرًا ﴿٧٥﴾	قَالَ	إِنْ سَأَلْتُكَ	عَنْ شَيْءٍ	بَعْدَهَا	
(to have) patience	he (Moses) said	if I ask you	about anything	after this	
فَلَا تُصَحِّبْنِي ﴿٧٦﴾	قَدْ بَلَغْتَ	مِن لَّدُنِّي	عُذْرًا ﴿٧٧﴾		
then keep me not in your company	verily you received	from me	an excuse		
فَأَنْطَلَقَا	حَتَّىٰ إِذَا أَتَيَا	أَهْلَ	قَرْيَةٍ		
then they both proceeded	till when they came	(to the) people	(of) a town		
اسْتَطْعَمَ أَهْلُهَا	فَأَبَوْا	أَنْ يُضَيِّفُوهُمَا	فَوَجَدَا		
they asked its people for food	but they refused	to entertain them	then they found		
فِيهَا	جِدَارًا	يُرِيدُ	أَنْ يَنْقَضَ	فَأَقَامَهُ ﴿٧٨﴾	
in it (therein)	a wall	(that) was about	to collapse	so he set it up straight	
قَالَ	لَوْ شِئْتَ	لَتَّخَذْتَ	عَلَيْهِ	أَجْرًا ﴿٧٩﴾	
he (Moses) said	if you had wished	surely you could have taken	for it	wages	

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِمَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٨٠﴾ أَمَّا السَّفِينَةُ

فَكَانَتْ لِمَسْكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٨﴾ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٧٩﴾

78. (Al-Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

79. "As for the ship, it belonged to *Masākīn* (needy people) working in the sea. So, I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. 80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

قَالَ هَذَا	فِرَاقُ	بَيْنِي	وَبَيْنَكَ	سَأُنَبِّئُكَ
he (Khidr) said this	(is the) parting	between me	and between you	I will tell you
بِنَاوِيلٍ	مَا لَمْ تَسْتَطِعْ	عَلَيْهِ	صَبْرًا	
(the) interpretation	(of) what you were not able	over which	(to hold) patience	
أَمَّا السَّفِينَةُ	فَكَانَتْ	لِمَسْكِينٍ	يَعْمَلُونَ فِي الْبَحْرِ	فَأَرَدْتُ
as for the ship	it belonged	to poor people	working in the sea	so I wished
أَنْ أَعِيبَهَا	وَكَانَ وَرَاءَهُمْ	مَلِكٌ	يَأْخُذُ كُلَّ	سَفِينَةٍ غَصْبًا
to damage it	and was after them	a king	who seized every	(by) force ship
وَأَمَّا الْغُلَامُ	فَكَانَ أَبَوَاهُ	مُؤْمِنَيْنِ	فَخَشِينَا	
and as for the boy	his parents were	believers	and we feared	
	أَنْ يُرْهَقَهُمَا	طُغْيَانًا	وَكُفْرًا	
	lest he should oppress them	(by) rebellion	and disbelief	

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ﴿٨٠﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْنَاهُ عَنْ أَمْرِ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨١﴾

81. "So we intended that their Lord should change him for them for one better



in righteousness and nearer to mercy. 82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

فَارَدْنَا	أَنْ يَبْدِلَهُمَا	رَبُّهُمَا	خَيْرًا	مِّنْهُ
so we intended	that should exchange for them	their Lord	(one) better	than him
زَكَاةً	وَأَقْرَبَ	رُحْمًا	وَأَمَّا الْجِدَارُ	فَكَانَ
(in) righteousness	and nearer	(to) mercy	and as for the wall	it was
يَتِيمَيْنِ	فِي الْمَدِينَةِ	وَكَانَ تَحْتَهُ	كَزْبًا	لَّهُمَا
[two] orphans	in the town	and was under it	a treasure	for them
وَكَانَ أَبُوهُمَا	صَالِحًا	فَارَادَ رَبُّكَ		
and their father was	a righteous man	so your Lord intended		
أَنْ يَبْلُغَا أَشُدَّهُمَا		وَيَسْتَخْرِجَا كَنْزَهُمَا		
that they should attain their age of full strength		and take out their treasure		
رَحْمَةً	مِّن رَّبِّكَ	وَمَا فَعَلْنَاهُ	عَنْ أَمْرِي	ذَلِكَ
(as) a mercy	from your Lord	and I did that not	of my (own) accord	that
تَأْوِيلُ	مَا لَمْ تَسْطِعْ		عَلَيْهِ	صَبْرًا
(is the) interpretation	(of) what you could not hold		over it	patience

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكْنَاهُ فِي الْأَرْضِ  
وَأَنْبِئْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾ فَأَنْبَغُ سَبَبًا ﴿٨٥﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ  
حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا  
مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ، ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ، عَذَابًا نُكْرًا ﴿٨٧﴾

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story." 84. Verily, We established him in the earth, and We gave him the

means of everything. 85. So, he followed a way. 86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allāh) said (by inspiration): "O Dhul-Qarnain! Either you punish them or treat them with kindness." 87. He said: "As for him (a disbeliever in the Oneness of Allāh) who does wrong, we shall punish him, and then he will be brought back to his Lord, Who will punish him with a terrible torment (Hell).

وَيَسْأَلُونَكَ	عَنْ ذِي الْقَرْنَيْنِ	قُلْ	سَأَتْلُوهُ	عَلَيْكُمْ	مِنْهُ
and they ask you	about Dhul-Qarnain	say	I shall recite	to you	of him
ذِكْرًا ﴿٨٦﴾	إِنَّا مَكَّنَّا	لَهُ،	فِي الْأَرْضِ	وَعَايَنَهُ	
mention	verily We established	[for] him	in the earth	and We gave him	
مِنْ كُلِّ شَيْءٍ	سَبَبًا ﴿٨٧﴾	فَاتَّبَعَ سَبِيلًا ﴿٨٨﴾	حَتَّىٰ إِذَا بَلَغَ		
of every thing	means	so he followed a way	until when he reached		
مَغْرَبَ الشَّمْسِ	وَجَدَهَا	تَغْرُبُ	فِي عَيْنٍ		
(the) setting place (of) the sun	he found it	setting	in a spring		
حَمِيَّةٍ	وَوَجَدَ عِنْدَهَا	قَوْمًا	قُلْنَا يَا ذَا الْقَرْنَيْنِ		
(of) black muddy water	and he found near it	a people	We said O Dhul-Qarnain		
إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ	فِيهِمْ	حُسْنًا ﴿٨٩﴾	قَالَ		
either [that] you punish (them) or [that] you treat them	with kindness	he said			
أَمَّا مَنْ ظَلَمَ	فَسَوْفَ نُعَذِّبُهُ،	ثُمَّ يَرُدُّ			
as for (him) who does wrong	then soon we shall punish him	then he will be brought back			
إِلَىٰ رَبِّهِ	فَيُعَذِّبُهُ،	عَذَابًا	تُكَرَّرُ ﴿٩٠﴾		
unto his Lord	and He will punish him	(with) a torment	terrible		

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٩١﴾ ثُمَّ أَنْبَعَ سَبِيلًا ﴿٩٢﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُم مِّن دُونِهَا سَبِيلًا ﴿٩٣﴾ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩٤﴾



88. "But as for him who believes (in Allāh's Oneness) and works righteousness, he shall have the best reward (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions)." 89. Then he followed (another) way, 90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allāh) had provided no shelter against the sun. 91. So (it was)! And We knew all about him (Dhul-Qarnain).

وَأَمَّا مَنْ ءَامَنَ		وَعَمِلَ صَالِحًا		فَلَهُ	
but as for (him) who believes		and works righteous (deeds)		then he (shall) have	
جَزَاءَ	الْحَسَنِ	وَسَنَقُولُ	لَهُ	مِنْ أَمْرِنَا	يُسْرًا
the best	reward	and we shall speak	unto him	[from] words (our matter)	mild (easy)
ثُمَّ أَتْبَعَ سَبِيلًا		حَتَّىٰ إِذَا بَلَغَ		مَطْلِعَ	الشَّمْسِ
then he followed (another) way		until when he reached		(the) rising place	(of) the sun
وَجَدَهَا	تَطْلُعُ عَلَىٰ قَوْمٍ	لَمْ نَجْعَلْ		لَهُمْ	مِنْ دُونِهَا
he found it	rising on a people	We had not provided		for whom	against it (the sun)
سِتْرًا	كَذَٰلِكَ	وَقَدْ أَحْطَيْنَا	بِمَا	لَدَيْهِ	خَبْرًا
any shelter	so	and verily We knew	of whatever	(was) with him	(of the) information

ثُمَّ أَتْبَعَ سَبِيلًا ٩٢ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ٩٣ قَالُوا يَٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ٩٤ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ٩٥

92. Then he followed (another) way, 93. Until, when he reached between the two mountains, he found before (near) them (those two mountains) a people who scarcely understood a word. 94. They said: "O Dhul-Qarnain! Verily, Ya'jūj and Ma'jūj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" 95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

ثُمَّ أَتْبَعَ سَبِيلًا		حَتَّىٰ إِذَا بَلَغَ		بَيْنَ	السَّدَّيْنِ
then he followed (another) way		until when he reached		between	two mountains

وَجَدَ مِنْ دُونِهِمَا		قَوْمًا	لَا يَكَادُونَ
he found before them (those two mountains)		a people	who almost not
يَفْقَهُونَ قَوْلًا ﴿١٧﴾	قَالُوا يَذَّا الْقَرْنَيْنِ	إِنَّ يَأْجُوجَ	وَمَاجُوجَ
understood a word	they said O Dhul-Qarnain	verily Gog	and Magog
مُفْسِدُونَ	فِي الْأَرْضِ	فَهَلْ نَجْعَلُ	لَكَ خَرْجًا
(are) doing mischief	in the land	then (shall) we pay (make)?	to you a tribute
عَلَىٰ	أَنْ تَجْعَلَ بَيْنَنَا	وَبَيْنَهُمْ	سَدًّا ﴿١٨﴾ قَالَ مَا
on (the condition)	that you make between us	and between them	he said what a barrier
مَكَّنِي	فِيهِ	رَبِّي	خَيْرٌ
has granted me	[in it]	my Lord	(is) better (than your tribute)
بِقُوَّةٍ	أَجْعَلْ بَيْنَكُمْ	وَبَيْنَهُمْ	رَدْمًا ﴿١٩﴾
with strength (man-power)	I will make (erect) between you	and between them	a barrier

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا ﴿٢٠﴾ فَمَا اسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٢١﴾ قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٢٢﴾

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them." 97. So they [Ya'jūj and Ma'jūj (Gog and Magog people)] could not scale it or dig through it. 98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

ءَاتُونِي	زُبَرَ	الْحَدِيدِ	حَتَّىٰ إِذَا سَاوَىٰ	بَيْنَ
give me	pieces (blocks)	(of) iron	until when he levelled (the gap)	between
الصَّدَفَيْنِ	قَالَ	انْفُخُوا	حَتَّىٰ إِذَا	جَعَلَهُ
the two cliffs	he said	blow	until when	he made it (iron)
			fire	he said



عَاتُونِي	أُفْرِغْ عَلَيْهِ	قَطْرًا ﴿١٦﴾	فَمَا اسْتَطَعُوا	أَنْ يَظْهَرُوهُ
bring me	to pour over it	molten copper	so they were not able	to scale it
وَمَا اسْتَطَعُوا	لَهُ	نَقَبًا ﴿١٧﴾	قَالَ هَذَا	رَحْمَةً
nor they were able	through it	(to) dig	he said this	(is) a mercy
مِنْ رَبِّي	فَإِذَا جَاءَ	وَعْدُ	رَبِّي	جَعَلَهُ
from my Lord	but when comes	(the) Promise	(of) my Lord	He shall make it
دَكَّاءٌ	وَكَانَ وَعْدُ	رَبِّي	حَقًّا ﴿١٨﴾	
flat (levelled)	and is (the) Promise	(of) my Lord	true	

﴿١٨﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجٌ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿١٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا ﴿٢٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿٢١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِّلْكَافِرِينَ تَرًا ﴿٢٢﴾

99. And on that Day [i.e. the Day Ya'jūj and Ma'jūj (Gog and Magog people) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. 100. And on that Day We shall present Hell to the disbelievers, plain to view – 101. (To) those whose eyes had been under a covering from My Reminder (this Qur'an), and who could not bear to hear (it). 102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allāh's Messengers, 'Īsā (Jesus), son of Maryam (Mary)] as *Auliya'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allāh – Islāmic Monotheism).

وَتَرَكْنَا بَعْضَهُمْ	يَوْمَئِذٍ يَمُوجٌ	فِي بَعْضٍ		
and We shall leave some of them	(on) that Day to surge (like waves)	on others		
وَنُفِخَ	فِي الصُّورِ	فَجَمَعْنَاهُمْ	جَمْعًا ﴿١٩﴾	
and will be blown	into the Trumpet	and We shall collect them	all together	
وَعَرَضْنَا جَهَنَّمَ	يَوْمَئِذٍ	لِّلْكَافِرِينَ	عَرْضًا ﴿٢٠﴾	الَّذِينَ
and We shall present Hell	(on) that Day	to the disbelievers	plain to view	(to) those

وَكَاثُرًا	عَنْ ذِكْرِي	فِي غِطَاءٍ	كَانَتْ أَعْيُنُهُمْ
and were	from My Reminder (the Quran)	under a covering	whose eyes had been
الَّذِينَ كَفَرُوا	أَفَحَسِبَ	لَا يَسْتَطِيعُونَ سَمْعًا	
those who disbelieved	(do) then think?	not able (to) hear (it)	
إِنَّا	أَوْلِيَاءُ	مِنْ دُونِ	أَنْ يَتَّخِذُوا عِبَادِي
verily We	(as) protectors	besides Me	that they (can) take My slaves
تُرَا	لِلْكَافِرِينَ	أَعْنَدْنَا جَهَنَّمَ	
(as) an entertainment	for the disbelievers	have prepared Hell	

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ ۖ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٠٥﴾

103. Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds? 104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. 105." They are those who deny the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

قُلْ	هَلْ نُنَبِّئُكُمْ	بِالْأَخْسَرِينَ	أَعْمَالًا	الَّذِينَ
say	(shall) We inform you?	of the greatest losers	(in respect of) deeds	those
ضَلَّ سَعْيُهُمْ	فِي الْحَيَاةِ	الدُّنْيَا	وَهُمْ يَحْسَبُونَ	
whose efforts have been wasted	in the life	(of) the world	while they thought	
أَنَّهُمْ	يُحْسِنُونَ صُنْعًا	أُولَٰئِكَ	الَّذِينَ كَفَرُوا	
that they	were acquiring good (by) their deeds	they	(are) those who disbelieve	
بِآيَاتِ رَبِّهِمْ	وَلِقَائِهِ			
in (the) Verses	(of) their Lord	and (the) Meeting (with) Him		



يَوْمَ	هُمْ	فَلَا نُقِيمُ	فَحِطَّتْ أَعْمَلُهُمْ
(on the) Day	for them	so We shall not assign	so their works are in vain
	وَزَنًا ﴿١٠٥﴾	الْقِيَمَةِ	
	any weight	(of) Resurrection	

ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ﴿١٠٨﴾

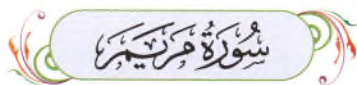
106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery. 107. "Verily, those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment. 108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom."

يَمَا كَفَرُوا	جَهَنَّمُ	جَزَاؤُهُمْ	ذَلِكَ
(because) of what they disbelieved	Hell	(shall be) their recompense	that
هُزُوًا ﴿١٠٦﴾	وَرُسُلِي	وَاتَّخَذُوا آيَاتِي	
(by) way of mockery	and My Messengers	and took My Verses	
جَنَّاتُ	كَانَتْ لَهُمْ	وَعَمِلُوا الصَّالِحَاتِ	إِنَّ الَّذِينَ ءَامَنُوا
Gardens	for them will be	and did righteous deeds	verily those who believed
فِيهَا	خَالِدِينَ	نُزُلًا ﴿١٠٧﴾	الْفِرْدَوْسِ
therein	they (shall) dwell (forever)	(for) entertainment	(of) Paradise
	حَوْلًا ﴿١٠٨﴾	عَنْهَا	لَا يَبْغُونَ
	(for) removal	therefrom	they will not desire

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نُنْفِذَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

109. Say (O Muhammad ﷺ to mankind): "If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid." 110. Say (O Muhammad ﷺ): "I am only a man like you. It has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God – i.e. Allāh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

قُلْ	لَوْ كَانَ الْبَحْرُ	مِدَادًا	لِكَلِمَاتِ	رَبِّي
say	if the sea were	ink	for (the) Words	(of) my Lord
لَفِدَ الْبَحْرُ		قَبْلَ أَنْ نَفَدَ		كَلِمَاتُ
surely the sea would be exhausted		before [that] would be exhausted		(the) Words
رَبِّي	وَلَوْ جِئْنَا	بِمِثْلِهِ	مَدَدًا ﴿١٠٩﴾	قُلْ إِنَّمَا أَنَا
(of) my Lord	even if We brought	like it	for (its) aid	say only I am
مِثْلُكُمْ	يُوحَىٰ إِلَىٰ	أَنَّمَا إِلَهُكُم		إِلَهُ ۖ وَاحِدٌ
like you	(it) has been revealed to me	that your God		(is) God
فَمَنْ كَانَ	يَرْجُوا لِقَاءَ	رَبِّهِ	فَلْيَعْمَلْ عَمَلًا	
so whoever [was]	hopes (for the) Meeting (with)	his Lord	let him do deed	
صَالِحًا	وَلَا يُشْرِكْ	بِعِبَادَةِ	رَبِّهِ	أَحَدًا ﴿١١٠﴾
righteous	and associate not (as a partner)	in (the) worship	(of) his Lord	anyone



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيْعَصَ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ، زَكَرِيَّا ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُ، نِدَاءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾